

THE

Bishop Potter Memorial House:

A HISTORY OF

ITS ORIGIN, DESIGN, AND OPERATIONS,

ILLUSTRATING

WOMAN'S SPIRITUAL MISSION

IN THE

CHRISTIAN CHURCH.

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PHILADELPHIA:

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1868.

# BISHOP POTTER MEMORIAL HOUSE,

ON THE GROUNDS OF THE

## EPISCOPAL HOSPITAL,

Corner of FRONT STREET and LEHIGH AVENUE,

PHILADELPHIA, PA.

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*This Institution is under the control of the Rt. Rev. W. B. STEVENS, D. D.,  
as Bishop of the Diocese of Pennsylvania.*

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### INFORMATION FOR THOSE WHO WISH TO ENTER THE HOUSE.

Any earnest communicant of the Protestant Episcopal Church, who desires to enter the Memorial House, can write to the Lady Principal, 2649 North Front Street, Philadelphia, giving RESIDENCE, AGE, PHYSICAL CONDITION, OCCUPATION, REASONS FOR WISHING TO JOIN THE COMMUNITY, and the names of her RECTOR and OTHERS who may have precise knowledge of her adaptation for such a position. If the applicant is deemed suitable, she will be received, and may remain as a probationer, if she is adapted to the work.

The services of the members are gratuitous. They will have their board and lodging free of expense when it is necessary; but, as the House is supported by free-will offerings, it is hoped that each member will contribute according to her ability; if she can afford it, the full amount of the COST of her board will be expected. All such arrangements are confidential with the Lady Principal, as all the members fare alike, and work to the extent of their ability in designated spheres.

The House is not intended as an asylum for the homeless or world-weary; but as a household of fresh, loving hearts, strong in all their powers to "serve the Lord with gladness."

The work is divided into three departments—NURSING, MISSION WORK, and PARISH SCHOOLS.

The members of this House comprise two classes—Probationers and Full Members.

The Probationers are those under training for full membership; they must not be ordinarily under twenty-five, or over forty years of age.

The term of engagement for Full Members is not less than ONE, nor more than THREE years. At the expiration of which time it may be renewed; if desired.

A schedule of work and of the time to be devoted to it is given, and all are required strictly to conform to it.

There is an allotted time daily for recreation, likewise an afternoon of every week; and, during the Summer, a vacation of four weeks is allowed to Full Members.

The visits of friends can only be received in unoccupied hours.

## PREFACE.

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PHILADELPHIA, *June 27, 1868.*

DEAR BISHOP: At the urgent solicitation of many of the friends of the Bishop Potter Memorial House, the papers relating to its origin and progress are to be printed in pamphlet form; and it is hoped that you will prepare an Introduction to aid in extending the usefulness of the Institution still more widely, and to strengthen the hands of those whom you have charged with its management.

It is not generally known that this Institution is entitled to equal confidence with the Episcopal Hospital; in both of them the religious instruction is under the sole direction of the Bishop of the Diocese; and the Board of Managers of the Hospital will be the trustees of all vested funds and other property given to the Memorial House.

The entire control being in the hands of the ecclesiastical authority of the Diocese, acting with the concurrence of the Board of Managers of the Hospital, surely the Memorial House can both efficiently and safely develop woman's highest spiritual powers; and exercise them effectively and systematically in charitable institutions, under the direction of the Bishop, and in parishes under the control of the Rector.

You know that there is no disposition on the part of any one connected with the Memorial House to take woman out of the normal position in which God has placed her, by attempting to create new semi-ministerial orders for her, or even to revive old ones. Such a course, although seeming to have some advantages, would sadly impair the marvellous spiritual influence that she is now exerting over many whom the Church has hitherto failed to benefit. It has been demonstrated that a refined, judicious woman needs no *official* dignity; indeed, in this work, it would be as great an encumbrance to her as Saul's armor was to David, and it would also induce those whom she is striving to draw to Christ with the cords of love, to act on the defensive, instead of yielding to her heavenly counsel.

Woman's success in preparing the obdurate heart to receive the good seed is in the ratio of her seeming sacrifice for the benefit of others who have no natural claim upon her. She is thus manifesting the spirit of her Lord in a way that meets with universal favor, whilst the dignity of an official position would generally be viewed as some compensation for her services, or even as the source of her self-denying labors.

The chief objection, however, to conferring orders on any who are merely teachers, and not rulers in the Church or administrators of the sacraments, lies in the prevailing disposition on the part of the laity to reject the commands of our Lord and his Apostles for voluntary personal service, and to throw the whole responsibility on the minister.

The permanent diaconate, with its lower mental qualifications, having utterly failed, it would seem unwise to create any still lower order in a country where there is little reverence for mere authority, and where intelligent, voluntary, loving ministrations, when orderly, are so acceptable and effective that the Church may thus strengthen indefinitely her weakest point.

The employment of men as salaried scripture readers, or of

Bible women and parochial deaconesses seems to some persons to be necessary in parishes where there are many abject poor, and where voluntary personal service is unknown; but this expedient only aggravates the evil; for those who pay the salaries feel that they are providing a substitute, and are therefore wholly exempt. Surely in the war against the devil there is no substitution; and the extent of self-denying personal service in drawing sinners to their Saviour is a scriptural test of the effectiveness of the praying, preaching, and sacramental power in every congregation.

In parishes where lay-people are not trained to work for Christ, the clergyman is expected to perform *their* duties as well as his own, and in too many instances he has failed, because he lacked the time, the health, the tact, or the social and sympathizing qualities needed for aggressive work in the house or by the wayside. Many holy ministers have, owing to the absence of such co-operation, been secularized, paralyzed or pauperized, whilst others with lower gifts are eminently successful in even more difficult fields, in which they have the help of Christian women trained to work under their direction.

The peculiar fitness of our Church for aggressive work of a permanent character will be still more apparent when a mission-house is established in each parish, where a few trained women, without home duties, can reside and form a centre for missionary operations, under the direction of their minister. (The Memorial House is virtually just such a mission-house.) Associates who can spare but little time from home duties can there be trained to unite with the little band of continuous workers, in giving prayerful counsel and Christian sympathy from house to house, in nursing, and preparing and serving sick diet, and in conducting Bible-classes and Mothers' Meetings. Parochial organizations of trained women are becoming increasingly important, as many of our churches, actuated by the spirit of Christ, are drawing in working-people, and commencing free services in the early morning, or afternoon, or evening. This scriptural system, by which the rich

and the poor meet together for worship in the Lord's House, is rapidly gaining in favor; but it cannot have a high measure of efficiency unless there is systematic visiting, and the preparatory work done in Mothers' Meetings and Bible-classes.

As very much of the effectual missionary work among the masses must be performed in their homes, where only they can be practically instructed in their relative Christian duties, experienced women have, in this service, great advantages over either ministers or laymen; and each parish should place at least one discreet woman under systematic training, that she may be prepared for directing this important work, or for taking charge of a parochial mission-house.

The little band of women now at the Memorial House hardly suffice for service in the wards of the Hospital, in its dispensary, and in its large parochial mission; therefore the Lady Principal has been unable to supply the many demands from church institutions and from city and suburban parishes.

When the ladies first enter the Memorial House, there is such an instinctive shrinking from commending Christ's love even to the most ignorant, and especially from praying with them, that the neglect of the Church in training women for this Christian duty is lamentably apparent. It is, however, very encouraging to see how soon they acquire the divine art of winning souls when they are surrounded with exemplars, and the other holy influences that incite to this noble work.

Those who have been placed by your predecessor and by you in the little band that is striving to revive this gospel mode of warfare are deeply impressed with the peculiar adaptation of the principles and the services of our Church for parochial missionary work. They have never asked for rubrical relaxation, or for legislation, to aid them in reaching all sorts and conditions of men, and incorporating them thoroughly into the Church.

When the morning service is divided into two or three parts, and the Holy Communion is administered at different hours, that

each worshipper may attend one service every Sunday, and partake of the Lord's Supper once a month, the advantages of the system of our Church will be still more fully realized.

With the aid of adult Bible-classes and Mothers' Meetings as a preparatory department, ignorant, indifferent, and irreligious persons are gathered in, instructed in God's word, and made so intelligent in the use of the Prayer Book, that they join in our public services with pleasure and spiritual profit, and are qualified to assist others.

Without this assistance our liturgical worship cannot attract the ignorant and the prejudiced; but with its aid they learn to love the Church, and with the watchful supervision of these helpers become the most stable and intelligent Christians in their condition of life. The frequency of inquiries from all quarters for specific information shows that the Church is awakening to the importance of this preparatory department. Everywhere Bishops, Conventions and missionary and parochial organizations are discussing the best mode of evangelizing the masses, and of incorporating them into the Church, evincing an evident unwillingness to rest until this requirement of our Lord is more fully met.

Although St. Peter asserted that the prophecy of Joel had been literally fulfilled, the Holy Ghost having descended upon *daughters* as well as *sons*, there is still much incredulity as to woman's spiritual stewardship. You can point to one parish, commenced by a widow who had neither silver nor gold, where sixteen hundred persons, half of them adults, are now under systematic lay instruction, more than four-fifths of it being given by women. These teachers also pay more than seven thousand visits annually to the inmates of five hundred houses, God's blessing descending continuously upon their prayerful labors.

Other parishes in which this system has been commenced, with the advantage of experiences gained elsewhere, are still more successful in proportion to the time and the number of workers.

This preparatory department, in which the services of lay-people

are so freely used in winning souls and watching over them, is simply the revival of an apostolic practice ; it is therefore fitting that it should appertain to a church based upon apostolic principles. It is a necessary supplement to parochial schools, which, although most essential, have as yet yielded very small returns in adult church members, because there was no systematic plan for reaching the homes, and incorporating the parents into the Church.

Yours truly and respectfully,

WM. WELSH.

TO THE RT. REV. WILLIAM BACON STEVENS.

## INTRODUCTION.

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EPISCOPAL ROOMS,  
PHILADELPHIA, *June 30, 1868.*

DEAR MR. WELSH : Your letter finds me in town for a few hours, and I hasten to express, though of course in a necessarily imperfect and hurried way, my views of its subject-matter. To delay writing until I could get a season of leisure, would only keep back too long your intended publication.

I am glad that you are about to put in more permanent form the several articles and notices concerning the Bishop Potter Memorial House. It seems to me that it only needs to be fairly presented to secure the approval of the whole Church. The opposition to it and to all such agencies arises, in part, from ignorance which looks upon them as Romish in their origin and tendency, forgetful of the marked scriptural facts which show how largely our blessed Lord and his Apostles availed themselves of the services of holy women in ministering to Jesus personally, and in helping those who, on Christ the corner-stone, laid the foundations of the Church of God.

In doing the work proposed by the Memorial House, I feel that we are acting in exact accordance with the word of God and the practice of the great Head of the Church.

We stand on a thoroughly scriptural basis ; we follow directly in the footsteps of the primitive Church ; we act in consonance with the very best laws of social and reformatory influence, and we are only organizing and directing that practical knowledge and experience which is made more effective by being brought into

form and shape through some such institution as ours. We need have no fears that the Memorial House will ever develop any conventual tastes or habits—the work is too practical, too much mixed up with every-day life in the outside world, and demands too many activities of mind and body to concreate itself into dangerous sisterhoods or Rome-like nunneries. Such an idea is as foreign to the minds of the founders of this House as it is to the most ultra Protestant; yet the agency, as now partly organized, we must have, nor should we hesitate a moment to avail ourselves of woman's work, because it has been subsidized by the Church of Rome, and at times under her corruption been made an instrument of evil.

Within the past ten years, new views and new plans have been brought to bear upon parish work, so that the whole system of parochial culture is rapidly undergoing a thorough change. A merely routine pastor and a merely pulpit sermonizer are found to be rather clogs than helps to parish growth. Indeed, no simply perfunctory discharge of ministerial duty will ever avail much for Christ. The whole system of ecclesiastical tactics is undergoing a change, and we are now learning primary lessons in the art of working parishes aright. We are learning that the truth is to be preached not merely weekly from the pulpit, but daily, from house to house; that the preacher must not stand aloof in the seclusion of his ministerial dignity, but break up into smaller morsels the great truths which he utters on the Lord's day, and carry them from house to house, giving to each—the old, the young, the rich, the poor, the learned, the ignorant, the base, the good—a portion in due season; that the power of the ministry lies largely in a magnetic heart, polarized first by the Holy Spirit, and then drawing others to it by the mysterious outgoings of its own Christ-filled affections. That these magnetic hearts are not to be segregated and kept apart, and particles of *kindred* nature *carried to them* before they attach themselves to them, but they are to be plunged into the living masses of men, and by their contact and

proximity draw them out of their vile surroundings, and lift them up into light, and truth, and pure religion.

We are beginning to learn also that while the ministry, in some of its special functions, pertains only to those who are duly called and set apart by the Church for that holy office, yet there is a wider ministry—a ministration of earnest men and earnest women—which is also to be organized and used in spreading the precious gospel of Christ; that every member of Christ has his vocation and ministry; that these are to be found in the spheres in which he moves, and that in these, each Christian is anointed of God to work and pray, “that fruit may abound.” But such agencies, unregulated and unmarshalled, are but a mob of undisciplined force, having the element of power but not the organization which will make that power wise, and true, and strong. It is *force organized* that we want—combined efforts—well-directed efforts; and just the difference there is between a rabble of a thousand men without a leader and undisciplined, and an army of a thousand men with a head and thoroughly drilled, so great is the difference between the individual and irresponsible agencies of a multitude of earnest-minded but unguided and undisciplined workers, and those same workers when their strength is combined into a unit of power, and their force directed by a skilled and recognized head.

The women taught at the Memorial House are there instructed first to do all these several works of mercy and Christianity which the word of God requires, and having become proficient themselves in the art of attending the sick, visiting the poor, gathering in the outcasts, superintending Mothers’ Meetings, organizing sewing-classes, leading the churchless to the House of God, counselling the fallen, sympathizing with the mourning, praying with the penitent, and guiding the inquiring soul to Jesus, they are sent out into parishes to become instructors of others, to organize the agencies of that parish, to stay up the hands of its Rector, to seek out those needing spiritual counsel and to bring them to the Church, that its nursing care may shelter them under its wings of

love. There also they learn the nature and best mode of working the several plans of Christian benevolence—fit themselves to be at the head of such institutions, and are able, as intelligent and specially trained persons, to fit in and adjust such societies or institutions into the working machinery of the parish.

The Church, if it is to fulfil its high mission, must soon gather around it all the institutions of Christian charity. It must be the centre of that circumference of benevolence which shall embrace all subjects of Christian sympathy and Christian work.

The instrumentality by and through which the Church is thus to operate is, I am persuaded, largely by means of well-instructed women; who, having been duly trained for the purpose, will become fitted to occupy the several posts which their various talents may indicate; and thus the Memorial House may, and will, become the nursing mother of a host of daughters, who shall watch over and guide the several departments of Christian work, from the primary sewing-school to the well-organized hospital. The new House is small now, but I look for the time when it shall “lengthen its cords and strengthen its stakes.” It has but few inmates now, but these few, like the little model of a great machine, show what power and efficacy is lodged in their effective agency. Already, indeed, its fruits have been owned of God, and many precious souls have, through this Memorial House, been led to Jesus.

As an Institution, it is one of the most needed—one of the best regulated—one of the most efficient—one of the least expensive, in proportion to the work done, of any in the Church. It deserves the ample support and full sympathy of all who love the cause of Christ, and I bespeak for it especially the prayers of the faithful that He, “without whom nothing is strong, nothing is holy,” may crown it with His blessing. I remain,

Very truly, yours,

WM. BACON STEVENS.

## BISHOP POTTER MEMORIAL HOUSE.

*Report of the Official Opening of the Institution.*

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Yesterday afternoon, (June 11, 1867,) being Tuesday in Whitsun Week, the Right Rev. William Bacon Stevens, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Pennsylvania convened his clergy and the Managers of the Episcopal Hospital, with many zealous laymen and women, in the beautiful Chapel of the Hospital, to celebrate the public official opening of a most important institution, bearing the name of the late Bishop Potter.

The devotions were opened with a psalm, followed by the ante-communion service.

Bishop Stevens then called upon Mr. William Welsh, his authorized representative in the Department of Women's Work in the Hospital, for a statement of the origin, design and prospects of the institution.

Mr. Welsh said :

RIGHT REV. SIR : This circular, a copy of which is at the disposal of all who desire it, gives a brief account of the origin and design of the Memorial House.

" This Institution springs from suggestions made in 1862 to the Convention of the Church in his diocese by the Bishop whose name it bears. In that address Bishop Potter said : ' There are many women of education, refinement and earnest piety who yearn for a sphere in which they can work for God and for the afflicted. There are those whose characters and whose enjoyments would be

vastly improved by such occupation. Everywhere, but especially among the suffering and hardened of *our* sex, does woman carry the sunshine of patience and of hope. In proportion as she has lofty Christian aims, and the delicacy which comes of refined associations, she is better qualified to command respect and inspire affection; and, in proportion as she possesses the experience and the ready resource which spring generally from nothing but *training*, will her agency be permanent and useful. We have, it seems to me, but to weigh considerations like these; we have but to remember what a vast amount of talent and hearty zeal among women waits to be employed; we have but to contrast the homes of our poor in sickness, and too often, alas! in health; our prisons, our asylums, our reformatories, our almshouses, our hospitals, *as they are with what they might be, if pervaded with a higher feminine and religious influence*, and we shall perceive that nothing but *organization* and a wise directing spirit is needed to achieve this mighty and beneficent revolution.'

"The portion of the Bishop's address from which this extract is made was referred by the Convention to a special committee on organizing the services of Christian women; and they made an able report in the following year, through their Chairman, the Rev. Dr. Leeds. The report concluded with these resolutions, which were adopted by the Convention, pledging the cordial support of clergy and laity to the Hospital in its proposed effort to educate Christian visitors and nurses :

"*Resolved*, That the systematic devotion of themselves by Christian women to works of piety and charity among the needy deserves all the encouragement which the Church can give; and while their direction in so doing is left, under the Bishops, to their respective pastors, or the clergy of the districts in which they may be called to labor, they shall command our prayers, that they may be upheld and guided in their life of love by the Blessed Spirit of the God of grace and love.

"*Resolved*, That the designed incorporation, by its Managers,

with the Hospital of the Protestant Episcopal Church in Philadelphia, of a system of religious and charitable ministrations in the services of faithful women, and of a school for the education of Christian visitors and nurses for all places of sickness and want, meets the hearty approval of this Convention ; and that its clergy and laity will cordially second any efforts that may be made by the Bishops of the Diocese and the Managers of the Hospital to carry out this benevolent and Christian intent.

“*Resolved*, That, leaving with perfect confidence to the authorities in the Church the organization and the moulding of this important department, it is yet earnestly hoped, and is hereby recorded as the desire and prayer of the Convention present, that out of this seed may grow an Institution, primary in position, whose object shall be, not only the association and training of women for lives of merey and labors of love, but also to gather around it all the auxiliaries to Christian usefulness, in Homes for the Aged, Asylums for Reform, Infirmaries, Orphan Houses, Christian Nurseries, and the like, to be served by its ministry to the glory of God and the highest good of His creatures.’

“At the next session of the Convention, held in 1864, the committee again reported, including in their address the following hopeful letter as an evidence of progress :

“‘PHILADELPHIA, *May* 3, 1864.

“‘MY DEAR SIR : I need hardly say that the opinions which I have formerly expressed in regard to the unemployed agency of Christian women, and which I developed at some length in the Convention Address in 1862, are more than confirmed by our experience. In parishes, in our Church hospital, and in more than one army hospital in this city, that agency has been employed with a skill and persistency, with a constant reference to spiritual edification and a whole-hearted consecration on the part of refined and highly-endowed ladies which fills me with admiration and with hope. In one hospital, within eight months, I have confirmed

some *forty* soldiers, the fruit mainly of the agency of two or three godly women. In another, where inmates from civil life of the humblest character are welcomed, I have seen a pervading seriousness and a general turning to religious instruction largely due to a like influence.

“ ‘In more than one parish, and especially in one with which you are connected, I have seen godless men and reckless youth who had withstood all others, yielding to the silent and persevering efforts of ladies, and demonstrating how much can be done among the most forlorn of our people through their agency. It is teaching us more and more the necessity of individualizing our appeals, of making them with all kindness and constancy, and of coupling them with fervent and believing prayer.

“ ‘Properly trained, this agency of woman would be most benign in all our public institutions—in our prisons, almshouses, reformatories, and asylums for the sick and afflicted of every name. God bless the noble women who have given themselves to the work. The Lord make his face to shine upon efforts to extend and systematize it; and the Good Spirit rouse our sex—too slow to engage in such works—to emulate the example.

“ ‘Yours, faithfully,

“ ‘ALONZO POTTER.

“ ‘To Mr. WM. WELSH.’

“ ‘In a few months after the utterance of the prayer, that the Lord would make his face to shine upon efforts to extend and systematize the work of Christian women, Bishop Potter became enfeebled by sickness, and in little more than a year he ‘finished his course.’ This sad blow having been followed by the sickness and necessary absence of Bishop Stevens, there was, for a season, little heart for the active extension of this work; but, as the invisible rays of the sun convey the intensest heat, so, whilst this inscrutable Providence was disheartening *man*, the Holy Spirit was the more actively vivifying this seed that the revered Bishop had planted

in faith. The accredited representative of Bishop Stevens in this department was at length constrained to apply to the Board of Managers of the Hospital for the use of the adjacent mansion-house as a home for ministering women, that their number might be increased without disarranging the management of the Hospital, and that they might be trained more systematically, their services organized more thoroughly, and their sphere of operations extended.

“The Board promptly granted the request, and the House will be opened in two or three months, under the direction and control of the Bishop of the Diocese. All the clerical members of the Committee of the Convention on organizing the services of Christian women, being Managers of the Hospital, the Institution will also be under their observation. The connection of the undersigned with this department of church-work was not of his own seeking; it began at Bishop Potter’s solicitation, and has continued because Bishop Stevens desired to be thus represented. It is not designed to make this institution solely, or even mainly, diocesan, but auxiliary to all the missionary organizations of the Church.

“The wards of the Hospital, its dispensary, its successful mission to the working people in its vicinity, and the aggressive operations in the neighboring parishes will, under the guidance of trained workers, afford invaluable schools of instruction and practice for women who are willing to serve, either separately or unitedly, in Church institutions or in missionary fields. A small band of women, now in the missionary department of the hospital, are successfully reaching the independent journeymen mechanics, manufacturers and laborers, with their families; and it is specially important that this branch of woman’s work should be extended throughout our whole land, as it is with this class that the Church has hitherto signally failed, both in England and this country.

“This practical training will also aid the Foreign Missions of the Church; for surely it is important to educate the powers of women,

and to test them in winning souls *here*, where all the appliances and surroundings are favorable to Christianity, before they are sent to heathen lands. It is known that in Asia, millions of women, living in the deepest degradation and in the grossest superstition, can only be approached by missionaries of their own sex; and although many are predisposed to receive the only religion that ennobles woman, yet the Church has been slow to stir up the holy zeal of her daughters, and to prepare them for a mission to their heathen sisters.

“Mrs. Jackson, of Milwaukie, the widow of the Rev. William Jackson, of Louisville, Kentucky, is to be the Lady Principal of the institution, subject to the direction and control of the Bishop; and under her charge will be placed as many suitably qualified volunteers as can be procured, accommodated, and supported, without expense to the hospital. These will be trained in teaching and in charitable work, under the direction of the Principal and such helpers as she may call to her assistance. At the expiration of six months they can leave the institution, or re-enter to prepare, according to their aptitude or taste, for some special service in the foreign or domestic fields, or for nursing in the hospital or elsewhere.

“More commodious buildings will in due time be erected near the hospital, if intelligent and zealous women freely offer their services; and then bands of missionaries, of teachers, and of nurses will no doubt be organized, and look to the ‘Alonzo Potter Memorial House’ as their home. Whilst it is in a formative condition, it would be unwise to adopt the plans and rules of any European institution, especially such as do not harmonize with the spirit of the American Church; but no vow of celibacy will be allowed, nor, without the written approval of the Bishop and of the Board of Managers of the hospital, will there be any pledge of service beyond a very limited time. A large experience proves that ladies, who are modestly doing the Church’s work, are not only free from insult, but are revered everywhere; therefore, a distinctive dress

is, in this country, an open question. Indeed, in woman's great mission to the laboring class, the most successful workers think that it would be a hindrance."

This Circular was sent to each Bishop of the American Church. Their replies were prompt and cordial, coming even from Texas, California and Oregon. Bishop Smith, of Kentucky, and Bishop Davis, of South Carolina, gave qualified approvals, while all other replies gave evidence that training schools for women are a necessity, if the Church is to become aggressive. The following extracts from twelve of these letters give the general views of the Bishops:

"There is an undeveloped world of wealth in the working capability of the women of Christ's Church that *must* be reached and brought out. There are scores, yea, hundreds of faithful, godly, devoted daughters of the Church, all over the land, anxiously looking for leadership and guidance in the realm of practical Christian charity. The announcement of the opening of such an institution (as the Alonzo Potter Memorial House) will come to them like the bugle of battle to an impatient and patriotic army. Now that the work has begun, I am sure that some of us shall live to see our own 'Sisters of Mercy' competing with those of a false faith, in the care and cure of the sick and wretched in the great cities of the East, and in the growing empires of the West. God speed the good work, and bless all who toil and plan for its inception and progress."

"I consider that one of the greatest defects in the practical working of our Church is the neglect of women in the extension of the gospel. A characteristic feature of Christianity, and one chief cause of its early triumph over heathenism was, that it inculcated reverence for the female sex, and assigned to women honorable and useful employment, not only in the family, but in the Church; and in that respect, as in others, we must imitate these first followers of Christ, if we wish for success like theirs."

"I have read attentively the excellent paper on the Alonzo

Potter Memorial House. I do not see how any head or heart in the Church can hesitate to give the most cordial assent to such an enterprise. It is a noble plan, and I doubt not, that by the blessing of God, its accomplishment will produce a rich harvest of good, and be followed by similar institutions in our larger dioceses.

“If the spirit of our departed friend and father can derive new joy in Paradise from the knowledge of any thing that is done on earth, it will be from the successful prosecution of such a noble enterprise as this, and a more fitting tribute to his blessed memory can hardly be conceived.”

“To say that the project of the Alonzo Potter Memorial House meets my approval would express but a small part of the gratification with which I hail that holy and noble enterprise. I now give it my blessing in advance, and I promise to remember it in my prayers. Would to God that all our larger cities could be blessed with similar institutions, and their healing and saving effects extended throughout our whole land.”

“It has been my earnest wish to engage the labors of our zealous Christian women in the Lord’s work, and an effort which proposes to organize and systematize those labors to raise up a corps of holy women trained and fitted for that work not only has my approval, but my hearty and earnest God-speed. It is a good beginning. May the Lord favor it with His abundant blessing.”

“I thank God that a beginning has at last been made in the right direction, and I hail with sincere joy the establishment of the Alonzo Potter Memorial House for the training of Christian women for their great work in the charitable institutions and missionary fields of the Church; but it is sad to think what we have lost in the years gone by from neglecting to use this great instrumentality.”

“I trust that many of the daughters of Zion from every diocese will embrace with gratitude the opportunity of learning how in the best manner to nurse, console and teach the sick; to interest the

thoughtless and ignorant in the precious truths of the gospel, and thereby win many souls to Christ Jesus and Him crucified."

"I bless God that we are about to use the most powerful instrumentality which God has given us for good, (next to the holy ministry,) the influence of intelligent and godly women."

"What I wish to see is the services of women, who are themselves enlightened by the precious gospel of our Lord and Saviour, employed in conveying its consolations and blessings to others."

"I can assure you in few words what I have often said to others in many, that Bishop Potter's movement in this matter was, in my opinion, enough to entitle him to the lasting gratitude of the Church and of the nation, too. The project of the Memorial House is due to his memory, and to his wise counsels which should not have been so long an unrealized idea. Heartily do I commend the work, and anxiously shall I watch for its success as those that watch for the morning."

"I am glad to express my very good wishes towards so laudable an enterprise. We must have lay-workers to reach the multitude. Nay, more, we cannot have saintliness in the Church unless there is personal devotion in doing good. The need of organization and system is most evident. I trust you may have good success, and that you may be the means of calling out for the world's use and profit, many a talent that now lies folded away and neglected."

Bishop Coxe writes: "I wish it were the Bishop Potter Memorial House, and not the Alonzo Potter. A memorial of the younger brother might be called by the Christian name."

(Bishop Stevens has made the change here suggested.)

The Convention of this diocese at its late session passed a resolution, with remarkable unanimity, commending warmly the Bishop Potter Memorial House to the daughters of Zion for their co-operation, and to the sons of the Church for their support.

The Church papers have all recognized the need of such an institution, expressing their confidence in it and commending it

cordially. The last issue of the *Western Episcopalian*, published in Ohio, has the following remarkable editorial :

“Why is it, that at a time when our Church is rapidly increasing in members, wealth and influence, there is so rapid a declension in the number of candidates for the ministry ? It may be that our Divine Master means something by it. It may be that He intends we shall call into action the most powerful agency in the Church, now mainly unemployed, except in the frivolities of fashion and a round of social pleasures. It may be that a terrible crisis is coming in the Church for the purpose of waking into life and calling into action the tremendous power of woman in propagating the gospel of the Son of God.

“It may be asked, what can woman do ? We ask, in our late war, what did she not do ? Now, in the great war against sin and Satan, if we are equally as earnest, can she not do as much ? There is a vast amount of parish work that an earnest female can do as well as the pastor ; much that she can do better.

“Let the parochial clergy lay their plans and put woman to work each at the thing she can do best ; but they do not know how to do it. Let some one then go to this Memorial House and learn how. Then come home and assist the pastor in organizing a band of female workers in every parish. In this way one pastor may efficiently do the work that has heretofore required four or five. There is a meaning in all these providences, adverse as well as prosperous. It is ours to find out what they mean, and shape our course accordingly.”

The Managers of the Hospital and its officers have manifested the greatest kindness to the Memorial House, as their handmaid in Christ's service, and it is meet and right that they should continue to do so, as the hospital actually sprang from Bishop Potter's efforts to train women for nursing the sick, and it is impossible for any public institution to gain the highest efficiency, or to exert a powerful Christian influence without the self-denying services of refined, godly women.

In the department of religious instruction, holy women have given valuable services for parts of one or more days in each week, but until the establishment of the Memorial House, only one suitable lady ever volunteered her services to be a resident at the hospital.

The Memorial House, after being altered, repaired and furnished, was opened on the 5th of April, since which time eight Christian women have become members of the family. They came from the dioceses of Wisconsin, Ohio, Pennsylvania, New York and Western New York. Two of them were sent by the Foreign Missionary Committee, at the instance of Bishop Payne, to be trained for the African Mission.

Although the inmates of the House have so recently entered upon a field of duty, in some cases entirely new to them, yet the improvement in applying their powers advantageously has been most encouraging to themselves and to the devoted women who aid them with their experience.

The success of the little band of trained workers who are now aiding their sisters in learning how to exercise the full powers of Christian women, both in the hospital and in its diversified missionary operations, caused Bishop Potter to thank God and take courage for the future of the Church. He long mourned over the increasing alienation of the great mass of our people from the Christian Church and from religion, and the inadequacy of existing modes to reach this class in their homes, and to win them back to Christ and His Church. He watched closely the effects of hortatory preaching and prayer meetings held in engine-houses, theatres, and by the wayside, in 1857, becoming satisfied that the result of such excursions must in the main be ephemeral and unsatisfactory.

He determined to devote himself to the establishment of schools of practice for godly women; he aided more than any other man the training school at St. Mark's Church, Frankford, but the war delayed the fulfilment of his plans.

By his presence and wise counsel he cheered and directed his little band of ministering women who were doing a work among the soldiers in this and other hospitals, that has never yet been exceeded, and perhaps hardly equalled.

Bishop Potter's last letter to me, as he was embarking on his fatal voyage, referred to this subject, which was ever near to his heart.

To you, Right Reverend Sir, as Bishop of this Diocese and President of the Hospital, I now hand over the Memorial House and all its appliances, under the firm belief that it will far outstrip the Hospital in size and importance.

Your prophetic address at the inception of the Hospital, and your primary charge on the undeveloped powers of the Church induce the belief that you will be spared to see a cluster of Church charities and reformatory institutions springing from and forming part of the Memorial House, that will give due honor to the illustrious name it bears.

## ADDRESS OF BISHOP STEVENS.

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BISHOP STEVENS then made the following address :

It is with profound emotion that I receive at your hands this formal tender of the Bishop Potter Memorial House. I accept it as the fruit of one of those many seed-thoughts which our revered Bishop scattered so broadly over this diocese. I accept it as a fitting tribute to his memory whose name it bears. I accept it as the embodied result of your own earnest efforts in this special department of Christian work. As President of the Board of Managers of the Hospital of the Protestant Episcopal Church, I accept it as one of the outgrowths and adjuncts of this noble charity, and, as Bishop of the diocese, I accept it as one of those much needed Institutions which the Church should ever cluster around it, illustrating the great love-principle of its Divine founder.

I have watched with deep interest this movement, almost from its inception to its present development. Its several steps of progress have met my hearty approval; its wise provisions and judicious arrangements command my hearty favor, and now that I see embodied this long-cherished idea of my beloved predecessor worked out into a living organism, by a friend with whom on this subject Bishop Potter often took sweet counsel, and with whose views he held full sympathy, and presented to me in full working order, having as its episcopally appointed head one whose name is a guaranty of all that is pure and lovely and of good report in the churches, and dear for her own sake and for her sainted husband's sake, to thousands of Christian hearts; when I see and know this, my heart swells with gratitude to God, that I have been permitted

to behold such results, and to inaugurate for all the future this wise and needed instrumentality.

Its name is at once its record and its commendation. It bears the honored title of one whom the diocese of Pennsylvania revered for twenty years as its Episcopal head, and whose memory that diocese will always cherish as among the most precious of her treasures. It is the name of one who was wise in council, strong in action, fertile in resources, untiring in energy, broad in mind, and consecrated with peculiar unction to his holy office. He filled that office as few have filled it. He magnified it by great works, and great words, and a great example of what a Bishop of this Church should be. When "he fell asleep" in the far-off waters of the Pacific, not the diocese of Pennsylvania alone—not the Episcopal Church alone, but the scholars, the Christians, the philanthropists, the statesmen, the patriots of the whole United States felt a thrill of sorrow and mourned that a prince and a leader had fallen in Israel.

It is well, therefore, to embalm the memory of such a man by erecting such a memorial as this; other memorials have been—others, doubtless, will be—built to his name, but there is a special fitness in linking his name with this new effort, inasmuch as it was near to his heart, and one which he longed to see carried out into actual results.

For, let me ask, what is this Memorial House? It is for the training of Christian women in all kinds of Christian work. It is a calling out and developing in the Church agencies which Protestant denominations have long kept dormant. It is giving vent and organic force to influences which only need to be wisely guided to secure blessed results. It is seeking to put women in the place where our Lord put them when on earth, when he graciously accepted their ministries; where the Apostles put them, when Lydias, and Phœbes, and Priscillas, and Tabithas, and that noble roll of Christian women recorded by St. Paul in the Epistle to the Romans, labored, under deacons and elders, in the primitive

Church. It is using an instrumentality of the most gentle, attractive and effective kind, to do a work that needs a woman's gentleness, and tact, and skill, and fortitude, and faith. It is subsidizing the best of all human agencies for the succoring of the sick, the seeking of the lost, the gathering of the outcast, the teaching of the ignorant, the training up of the wayward and the neglected in the nurture and admonition of the Lord. It is, in short, an attempt, in one phase of work, to adjust our Church in the wholeness of its provisions, and in the unity of its strength, to the every-day aspect of a world lying in wickedness, showing to that world that the religion of Christ is not only salvation to the soul, but salvation also, mental, social, political, to the bodies of men. When Christ was on earth He compassed the whole circumference of our fallen humanity, and applied to it the remedial agencies which would lift it up and make it whole, and so must the Church, which is His mystical body, **do now** by agencies of various kinds, which St. Paul groups, in his Epistle to the Corinthians, under the significant word "helps," meet the varying needs of our sin-sick race. There are, says the Apostle, diversities of gifts, but the same spirit; the body is not the head alone—not the feet, but is made up of members, and so the Church, but to each member is given the same spirit. There are differences of administration, but the same Lord—diversities of operation, but the same God; but, as St. Paul says, all these worketh that one and the self-same spirit, dividing to every man severally as He will.

The recognition of this divine doctrine is of great practical importance. It breaks up the idea that the Church is in the bishop or in the ministry alone; that the ministry only can preach; that the laity are to be passive hearers of the word. It brings out the fact that God designed that all should work, each in his sphere, but all together, for one end. In the Church, as in the wheel vision which Ezekiel saw by the river Chebur, wheel was within wheel, but the spirit of the Lord was in the wheels, and whithersoever the spirit was to go they went. But I must not enlarge,

although the theme is a grand one—historically, doctrinally, ecclesiastically, socially.

The Bishop then called on the Rev. Dr. Rudder, Rector of St. Stephen's Church, and a member of the Committee of the Convention on organizing the services of Christian Women. The Rev. Dr. Rudder made an address, in which he showed fully and conclusively: 1st, that work in the hospital and in nursing is peculiarly Christian work, and the work of Christian women; 2d, that the service of a Christian woman opens a better way for the entrance of spiritual influences.

The Bishop then introduced the Rev. Dr. Newton, Rector of the Church of the Epiphany, and Chairman of the Hospital Committee on its connection with the Memorial House. He concurred in all that had been said, and considered the revival of this old instrumentality providential. He said that the shoulders of ministers were bowed down with over-work, and now they would be relieved and could extend their work, just as it had been done when the art of printing was first revealed.

The Holy Communion was then administered; the services closing with special prayers and the benediction by Bishop Stevens.

## REPORT OF SERVICES

AT THE

*Memorial House, on the afternoon of February 14, 1868,  
copied from a letter written by a lady.*

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PHILADELPHIA, February 15, 1868.

MY DEAR FRIEND: Your interest in the Bishop Potter Memorial House is so great, that I wish you could have been with us yesterday to enjoy the little service held in its parlor.

Of the seven ladies now resident there, three have passed through the six months of probation, and after much prayerful consideration, they have consecrated themselves to the work of Christ in that household for a year more, thus becoming the first full members of the House.

The day was beautiful; the House, always cheerful and tasteful, looked most home-like and pleasant; the House-mother seemed very happy, and there was such an atmosphere of peace and love, that I longed for some additions to the little circle of Christian friends whose privilege it was to be there at that private service.

The room was arranged with simplicity for parlor worship. Every one present felt a deep personal interest in the event. Immediately in front of Bishop Stevens and the Chaplain of the Hospital the three ladies were seated; behind them were Mrs. Jackson and the other memorial ladies; on either side some seven or eight ladies who are engaged in ward or missionary work in connection with the Hospital. At the Bishop's right hand were two ladies from Ohio, who had spent some months in St. Luke's Hospital in New York, in training for similar work in the Church-hos-

pital in Cincinnati, and were now spending a week at the Memorial House.

On the left sat Mr. W——, the projector of this house of faith ; his extreme appreciation of woman's power and influence in working for Christ and for the Church, you know. He is much encouraged in this experiment, which has in its infancy surpassed his expectations.

After singing Psalm 42d, selected collects were said ; and then, by direction of the Bishop, the latter part of the 25th chapter of St. Matthew's Gospel and the 16th chapter of Romans were read by the chaplain. Mr. W—— then arose and said :

RIGHT REV. SIR : As your agent in supervising this work, and on behalf of the Lady Principal, allow me to present to you—

*First.* Two devoted women from Ohio, who, feeling a call from God to minister to the diseases of soul and body, placed themselves first under rigid training at St. Luke's Hospital, New York, and now are observing the ways and doings of the workers here in a like field. At the call of their Bishop and of other managers of the Church Hospital in Cincinnati, and impelled by the spirit of our Lord, they leave here in a few days to enter upon that self-sacrificing duty.

*Second.* The little band of associate workers in the hospital, and in its mission to the homes of the hitherto neglected sons of toil. Their ardent, intelligent and successful leader had her commission first from Bishop Potter, and now from you. These ladies leave their distant homes, and on specific days or nights, braving winter's storm and summer's heat, make hearts and homes glad with deeds and words that tell of redeeming love.

These ladies were long in advance of the members of this household, therefore they are helpers and sustainers in this work as well as associates.

*Third.* The experienced matron in the Hospital, who helps us

in many ways, and who is the official connecting link between the ladies of this house and the adjoining hospital.

*Fourth.* The members of the Memorial House, headed by the Lady Principal or House-mother, as her children lovingly call her, whom you know so well and esteem so highly, and under whose guidance there has been the most uninterrupted and loving harmony.

Some of these ladies are working in the wards of the Hospital, others in the dispensary and the parochial mission. Their growth in grace and in Christian usefulness has been rapid and cheering, and has shown conclusively the value of such a training school, and its high importance to the Church, in preparing her children to do the work of Christ amongst the class that He specially designated, and in the way of His appointment.

These three ladies immediately before you have served the six months of probation to the entire satisfaction of those to whom you have intrusted the House. We unite with them in asking you to incorporate them more perfectly into the household. They thank God for the privileges they have here enjoyed, and will gladly serve as members of the Memorial House in any appropriate duty that may be assigned to them, for the additional period of twelve months.

Bishop Stevens then made an eloquent and affecting impromptu address, of which I can give you only a very imperfect sketch, for I did not then think of writing you this letter.

MY FRIENDS: It is with feelings of the deepest interest that I have listened to the brief remarks of my beloved friend and brother, the projector of this Memorial House. My heart has been stirred with deep emotion as I sat here and had evidences of the sure success of this work of faith. On this occasion my mind goes naturally back to the upper room at Jerusalem, when the number of the names was 120; we should remember for our encourage-

ment how small was the beginning, and how great has since then been the growth of the Church.

I am glad to welcome here to-day as our guests these ladies who have devoted themselves in similar manner to the work of the Lord in another field. It is encouraging to have them come and look into our mode of working, though we are but in our infancy and are experimenting, and as yet have scarcely formed our plans definitely. They see us here at school; we are but learners, but we hope docile learners at the feet of Jesus. I feel ashamed to say this is the first effort in this Diocese to organize woman's work, but I hope we are laying the foundation for great and glorious work in the future, and that from this institution shall go forth influences to bless coming generations.

I see before me some whose abundant labors God has copiously blessed; their successes and example have cheered me, and must cheer and strengthen those who have the great privilege of working with them and under their direction.

Mr. W—— assures me of what I have known before, that these three dear sisters just before me have been abundantly blessed in the service of their divine Lord and Master; and now having, by devotion to their work, by earnest zeal and untiring energy, won to themselves a good degree, they enter on a higher life, a broader range of duty. We come to-day to wish them God-speed, to pray that He whose blessed example and holy commands they give themselves to follow and to obey, may have them in His especial keeping, and enable them to render to Him acceptable service.

The chapter which has been read in our hearing is a most remarkable one in many ways. It shows the wonderful large-heartedness and warm human sympathy of the great apostle, that in an epistle so sublime in its enunciation of Christian doctrine, so vast in its scope, so comprehensive in design, he yet finds time and has evident delight in naming those of his kinsmen and friends, some doubtless humble, who had helped in the work of the Lord. To you, my dear friends, it must be especially interesting to know

that at least eleven of those thus named were women ; at a time, too, when woman's social position was far different from now. Read this chapter carefully ; see how, by a delicate little touch of the Apostle's descriptive pen, (as sometimes we see by the bold touch of a master's hand in art,) the characters stand out photographed in living lines—"the beloved Persis, who labored much in the Lord," "Mary, who bestowed much labor on me," and others, each one worthy of close scrutiny. I recommend you to study them carefully, and to have them engraven on your hearts as worthy of all imitation.

I confess it is wonderful to me how the Church of Christ has closed its eyes to the agency of woman in the work to be done for its great Head. I wonder at myself, now my eyes have been opened, that I have only within very few years recognized the immense amount of power for good which we were wasting. Now, when I read this chapter, and then turn also to the gospels—see their frequent record of women ministering to the dear Redeemer when on earth—I wonder, as I said before, at my blindness.

The Church of Rome has been wise to see this, and the thousands and tens of thousands of women who are laboring to advance her interests, testify to the power of such an agency ; and although serving a corrupt church, they do much good. With a purer faith, and with a more intelligent zeal for the Master, what may not woman accomplish ?

As for you, my dear sisters, I cannot express the deep emotions stirring in my heart when I connect you with the future. In the name of our common Lord and Master I wish you good speed. In caring for the poor and outcast, in ministering to the sick and suffering, you are walking in the steps of Him whose life on earth was a life of just such lowly but blessed ministries as yours ; and his voice even now must sound in your ears the words, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

No office can be too menial, no service can be drudgery, when we remember that these sorrowing ones are the representatives of Him who bore *our* griefs and carried *our* sorrows.

Your ministries ascend higher than to the alleviation of physical suffering; it is your privilege to go with the sweet message of reconciliation to these sin-stricken ones, to lead them into the way of peace, to tell them the sweet story of the cross, and by example and influence, as by words of love, and hope, and prayer, win them as jewels to the Saviour's crown.

Hours of discouragement, hours of trial may come, yet ever looking to Jesus, His smiles and His comforts shall be yours, and "He is able to make all grace abound toward you, that ye, *always* having all sufficiency in *all* things, may abound in every good work." Go on then in the fulness of His blessing, and we shall not cease to pray for you that you may be blessed in your own souls, and a blessing wherever, in His good providence, you may be placed.

To my much honored and much loved friend who presides over you in a spirit of love and self-devotion, I cannot say what I would wish, as I find myself too unwell this afternoon to extend these brief remarks. Her presence here is an augury of success in the work; and her long and valued service in other fields renders it a constant source of congratulation that she is able to bring her ripe and rich experience for our good. And now may the blessing of God Almighty, the Father, the Son, and the Holy Ghost be amongst you, and remain with you always. Amen.

Then we knelt in prayer, and I never realized more fully the completeness and richness of our liturgy. With consummate skill, the collects and other church prayers were so woven together that they seemed to have been written for the very occasion; the baptismal service, the confirmation office, even the visitation of prisoners, each and all yielded up some gem, and were set with

artistic skill by the Bishop, whose whole heart was in these exercises.

I hope you will continue to pray for this infant institution—that the gracious Saviour may guide and direct those who have the moulding and shaping of it in its infancy, that it may be a divine agency for giving woman her true position in the Christian Church.

Yours sincerely,

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## THE BISHOP POTTER MEMORIAL HOUSE.

Bishop Stevens, in his address to the Convention of the Protestant Episcopal Church, in May, 1868, thus introduced the following report:

“One of the most interesting occasions on which I have officiated since my return from Europe was at the inauguration of the Bishop Potter Memorial House in June last.

“This institution, designed for the purpose of training Christian women in hospital and parochial work, holds a high place in my estimation. Prejudice on the one hand and ignorance on the other have kept some aloof from it, but it needs only a little study of God’s word and of the early history of Christianity to see how intimately linked together are the services of Christian women and the development of the life and spirit of the Church.

“They go hand in hand through the gospels of the Evangelists and the Acts of the Apostles. They stand side by side in the work of the primitive Church, and if we would follow apostolic and primitive teachings, we should seek to put upon its true basis and develop in the right direction this most powerful agency for the spread of the gospel.

“Last February I held another service at the Memorial House, on the occasion of the re-devoting themselves to this holy work of three ladies who had already served the probationary term of six months, and who then desired to consecrate themselves anew to the service in which they had purchased to themselves a good degree. I have appended to this address a report of both of these services, with the first annual report, and though the Memorial House is not a Diocesan institution, and does not therefore come legitimately under the purview of the Convention, yet as part of the records of my episcopal acts, and as the inaugurating exercises of what will in time, I trust, become a great institution, fostered and upheld by the whole Diocese, I cannot but express the hope that these accounts will find a place in your journal, and secure from both clergy and laity that attention which the work therein commemorated so earnestly demands.”

By a resolution of the Convention, this request of Bishop Stevens was complied with, and the reports were printed in the Journal.

FIRST ANNUAL REPORT  
OF THE  
BISHOP POTTER MEMORIAL HOUSE  
FOR TRAINING CHRISTIAN WOMEN,  
*And Organizing their Services for Work in the Church.*

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PHILADELPHIA, April, 1868.

RIGHT REVEREND AND DEAR SIR: Having been charged by you with the management of so novel and important an institution as the Bishop Potter Memorial House, it is obviously my duty, in making the first annual report, not only to give a sketch of its operations, but also to testify to the urgent need of such institutions to promote the aggressive work of the Church.

FIRST. The NEED of judicious, cultivated women, skilled in the apostolic art of winning souls by combining deeds and words of Christian love, is now realized by all ministers who are striving to carry the saving influences of the gospel to the hearts and the homes of all sorts and conditions of men.

Our Lord, and the teachers trained by Him, showed conclusively that loving acts were important witnesses of the origin and effect of Christianity, and also helps to the human mind and heart in receiving spiritual truths, even when uttered by divine or inspired lips. The importance of this combination of deeds and words is equally apparent now, when the opposition of the natural heart to the restraints of Christianity is increased in large classes of people by the neglect of Christian fellowship, and by perversions of other apostolic injunctions and practices.

The fact of this alienation from the Church is obvious, for it is known to all observers that a very large proportion of working-men, even of those who are baptized and were once boys in her Sunday-school, now never attend any place of worship, and, being notoriously profane, they poison the minds of their sons and work-fellows, and are likely to perpetuate this alienation, if no special effort is made to reclaim them.

It is estimated that at least five hundred thousand Protestant men are banded together in beneficial societies outside of all religious bodies, and in one of them, numbering two hundred and fifteen thousand members, the receipts last year were more than two millions of dollars. This lamentable estrangement of so many of the working-class could not have occurred if the Christian Church had more faithfully personified her Lord; therefore she is bound to make the more vigorous effort to win her children back again. To this end much is now doing in Parishes that make no provision for the independent members of the working-class. There are costly employment societies outbidding the world by giving much higher compensation for unskilled labor than can be afforded by persons in business; alms are freely dispensed, or materials, clothing, and even articles of diet, sold at very low prices, or garments are given, and the children of the Sunday and parish schools are regularly clothed, sometimes twice a year. God is even thus blessing many a cheerful giver of time and money, and these agencies afford relief to much individual suffering; but the closest observers, both clerical and lay, now see that the poverty-stricken and abject are drawn to the Church by these lures, but not the industrious and self-reliant who in this country have high self-respect.

Not one in twenty of the laboring people need pecuniary aid in this prosperous land, and their prodigality of personal service and money to their industrious and virtuous neighbors when in distress is proverbial. So much of the charity of the Church is now received by persons known by their own class to be untrifling,

indolent or dissolute, that the industrious shun such churches through fear of being thought mercenary. The excellent Christian people who have been actively working after this manner for a long time, though often discouraged, find it hard to see their error; yet they know that the independent members of the working-class are still estranged from the Church. The last annual report of one of your most efficient ministers gives the strongest testimony to the injurious results springing from the customary alms-deeds. Such testimony accords with the experience of workers among the industrious poor, but it was not expected from a missionary to the most degraded of the black population. He testifies that the Dorcas Society fostered pauperism; therefore he substituted for it a weekly meeting of women to make their own garments, and to bring their small savings. His report says "that the spirit of thrift and self-respect has been so thoroughly engendered, that out of ninety-three communicants, a majority of whom do not earn more than three dollars a week, only one can strictly be called a pensioner, and she is over ninety years of age."

This zealous minister and others who, like him, are intelligently striving to win back the working-class, are the most solicitous for trained lady visitors, to christianize the home and to teach the neglected how to draw spiritual nourishment from God's word by systematic and prayerful study of its sacred pages. They aver that mission-chapels have little permanent value unless the more intelligent and refined Christians are willing not only to teach, but also to worship in company with those who are less favored in temporal things.

The pulpit and the press instruct the educated class in their relative Christian duties, and their surroundings afford them much moral restraint and support; whilst those whose lot is labor are so exposed to corrupting influences when at work, and so few of them have intelligent and virtuous home-training, that they seem to be a special legacy of our Lord to women who are more favorably circumstanced.

Mothers have always been the chief religious teachers and trainers, and in addition to the benefit of this home-training, the present generation of American ladies have unusual advantages, for, with few exceptions, they have been either scholars or teachers in Sunday-schools or Bible-classes. Having much tact and a remarkable talent for teaching, they soon acquire the art of imparting religious instruction and of controlling the wilful and the wayward, and when acting under the full sanction of the Church and encouraged by seeing the successful work of others, such women will become a great power in her aggressive work. It has already been fully demonstrated that the homes and hearts of the estranged classes are accessible to intelligent and trained ministering women, and that both men and women attend their classes for instruction in the Bible and Prayer-Book, and have in large numbers been grafted into the Church through their agency.

The thoroughly scriptural character of our Church has, by this instrumentality, been strikingly illustrated, for few of this once estranged people stray from her fold, when they are taught to search the Scriptures.

These Bible-classes supply a want ; for no general provision has hitherto been made by the Church for instructing such irreligious or estranged adults as are unprepared to unite in a long service. The need of thoroughly trained teachers will become still more apparent after an examination of the inexperienced, unskilful and often frivolous young persons to whom the sacred duty of teaching in the Sunday-school is frequently intrusted.

Normal schools give ten-fold power to secular teachers by developing their latent talent, by exercising them in self-control as well as in teaching, by showing them how to use, not physical force, but the power of love, and by giving them the advantage of the experience of other teachers. So in the more subtle and difficult art of religious teaching and of winning immortal souls, from which ladies with the highest qualifications naturally shrink, a like training must have still higher advantages.

The need of a training school for the women who enter the Foreign Missionary service has long been felt, for the heathen can be reached successfully only by a teacher of Christianity who is a living illustration of its principles and practices, imparting its benefits to mind and body, whilst telling of Jesus and His salvation. The hospital, the dispensary, the mission to the homes of the neglected, the use of love in compelling them to come to chapel, to parish schools, to sewing-schools, to Sunday-schools and Bible-classes for all ages and conditions, and to the Mothers' Meeting, which is both social and spiritual; all these help the missionary to learn how to use loving acts, instead of the pecuniary aid which is so naturally resorted to and which lowers self-respect.

The need of trained Christian ladies who can wield the wonderful power of prayerful, self-denying love in ministering to soul and body, is now realized in all Church reformatory schools and charitable institutions, to give them higher efficiency and to impart new zeal to their benefactors.

A hospital without the presence of refined Christian women is now known to be imperfect in its appliances; but a Church hospital without such ministrations to soul and body, as only women can give, lacks one of the chief channels through which God's blessings now so freely flow.

The appliances of the Memorial House are most favorable to supply to the Church this need, and the work may be indefinitely extended, as it is surrounded with the homes of working people and is near to Frankford and other parishes, in which woman's work is adding much to the efficiency of the Rector.

The Holy Spirit is kindling in the hearts of many timid, self-distrustful daughters of the Church an earnest desire to develop their spiritual powers, and to devote them to God's service. To such women, a Christian home, like that now established, is an urgent need, for through its varied work and trained teachers their special gifts may be ascertained and exercised.

As no stringent vows are made, no peculiar dress adopted, and

no pressing home duties are interfered with, the institution is brought within the reach of many who might otherwise be excluded or prejudiced against it.

SECOND. The mode of operation is in perfect harmony with the avowed principles of our Church. The institution is under the sole control of the Bishop of the diocese, who also has the entire charge of all the religious instruction at the Episcopal Hospital, adjoining the Memorial House, and with which it is so intimately connected. The Bishop appoints one or more supervisors, clerical or lay, with whom he confers, and to whom he confides the general management of the institution during the term of their appointment.

The internal management of the House is under the charge of a Lady Principal, appointed by the Bishop; she alone can admit members into the family, and, with the aid of a council of advice, determine what sphere of duty is best suited to each inmate.

The first term is for six months, and the next for not less than one year nor longer than three. The services are gratuitous. The inmates also contribute towards the expenses when able; or, if without means, a small allowance will be made for clothing, when they enter upon the second term.

There are three Departments: Nursing, Mission-work and Parish Schools; but the primary object in each department is religious instruction. Two ladies of large and successful experience, with the highest aptitude for teaching and training, as well as for working in their special departments, have entire control over the members of the household during working hours. The workers interchange duties occasionally, or are transferred from one department to another as their services are needed, or to increase their future usefulness.

The *Nursing Department* does not include any menial services that can be as well done by uneducated persons; but just such offices as a sister performs for a brother in whose body and soul she has a loving interest. These experienced ministering women

instinctively adapt their instruction, readings and prayers to the ever varying condition of sufferers, and their kindly offices prepare the mind and heart to receive the good seed there sown so freely. The ladies attend to the preparation of the special diet which is used in the wards, and see that it is properly served ; they give directions as to personal cleanliness and other proprieties of life, and they comfort the patients by numberless acts of kindness, sometimes giving them secular instruction and teaching the daily Bible-classes.

Nursing has thus far been confined almost exclusively to the wards of the Hospital, but the services of these ministering women will in due time be extended to the surrounding district, and when their numbers increase and they become more perfectly organized, their sphere of loving labors can be enlarged. The efficient lady who has charge of the Nursing Department gives the learners the advantage of her large experience and high skill, and they confer with her in all difficult cases.

In the *Missionary Department* the ladies attend at the Dispensary in order to form the acquaintance of applicants for bodily relief, and engage actively in every service that has been found successful in the most aggressive parishes, including systematic visiting and teaching from house to house. Members of the Memorial House employed in this department are counselled and aided by a lady thoroughly trained and successful in home missionary work, who allows them to be present when she teaches large Bible-classes and conducts Mothers' Meetings. She also accompanies them in their visits until they learn how to open homes and hearts, and to draw adults and children to God's House with the cords of love.

Such privileges have high value, for whenever the teacher is also the sympathizing friend, an important truth is revealed, for it is then ascertained that "the field is white, all ready to harvest."

The *Parish School Department* has not been organized, because the number of ladies is as yet insufficient for work that is more

direct in its bearing upon the soul. Some of the members of the Memorial House conduct a large sewing-school, and others teach in a night-school, which is under the charge of one of the associate ladies. Until the family increases, it is proposed to send any ladies who desire special training in this department to the day and night schools at St. Mark's Church, Frankford, where a most skilful teacher will afford all the help that learners can desire.

THIRD. The *work* accomplished in the first year has exceeded the moderate expectations of the projectors of the Bishop Potter Memorial House. The Lady Principal opened the House on the 5th of April, 1867; during the first month the number increased to six, and before the close of the year thirteen members were enrolled. God has abundantly blessed the devoted labors of the House-mother, for her adopted children love and revere her; there has been perfect harmony in the household, and each member has obviously grown in grace, in spiritual efficiency and in happiness that will endure.

The first lady who came served faithfully and acceptably, both in the Mission and in the Hospital Departments, and renewed her engagement; but before the close of the year her services were so much needed at the house connected with the Midnight Mission, that, at the earnest solicitation of two of your clergy, she was allowed to represent the Memorial House in that effort to raise up the fallen. She is now in charge of their home. The clergy, with the lady managers, bear the strongest testimony to her high efficiency, which she attributes, under God, entirely to her training at the Memorial House, and without which she could not have undertaken the work.

The second member of the Memorial House had been so much out of health that her physical structure was feeble and her nervous development excessive; yet even in that condition she performed valuable and acceptable service while in charge of the women's ward at the Hospital. The patients loved her and profited by her teachings as well as by her nursing, mourning deeply

her loss, when after three months of active duty, she was called to a still higher service.

That lady had for years been longing for such a sphere of duty. Letters written to her friends during her sojourn at the Memorial House show how much she enjoyed the high privilege of living in a community where all is for Christ. The great aim of her life was reached; it proved to be the gate of Heaven, and she left this testimony, that the last three months were the brightest in her life. The House-mother and her fellow-workers nursed her most tenderly and faithfully, uniting with the kind Matron of the Hospital in performing with their own hands the last sad offices, and taking their final leave of her mortal remains as the coffin was closed at the conclusion of the funeral services in the Hospital Chapel.

Three of the ladies were sent to the Memorial House by the Foreign Committee, to be trained for the Church's Mission in Africa. One is there as its first fruits in the missionary field, and another is still in training.

One lady was called home to wait on a dying relative. Another reluctantly entered upon a different field of duty at the close of the term of probation—leaving seven ladies, including the Principal, in active and most acceptable service—to be joined in a few days by two others.

Three of the ladies who first entered the institution, having served their six probationary months in a manner that commended them most highly to all who had the oversight of them, were presented to you for the renewal of their engagement. A sketch of the services on that interesting occasion is appended to this report.

The Memorial ladies, one and all, realize fully the advantages of their position, for however limited their powers may now be in their own estimation, their efficiency in spiritual work has been increased a hundred-fold. The Managers of the Hospital, in their report, and the Chaplain, bear testimony to the high value of their services; but those who have the closest personal supervision of their self-sacrificing zeal and efficiency, pay the strongest tribute to

the value of their labors. There lies a convalescent over whom they watched by turns for six days and nights, when the typhoid fever sunk her to the very gate of death; listen to the warm gushings of her heart, as she thanks Jesus first, and next the kind ladies as His messengers. The dying have been soothed and comforted with loving acts and words of prayer and praise by these ministering women, and many of the living say that the new atmosphere of Christian love that they breathed in the Hospital inspired them with the first desire after a new life, and induced firmer resolves, made not in reliance upon their own strength. Some of the wildest specimens of humanity have been tamed through their ministrations, and in many cases the strongest testimony to the beneficial change in patients who have left the Hospital has been borne by their former comrades.

All hearts are touched when little sufferers, who were wont to cry piteously at the leave-taking of their mother, now smile as they give her the parting kiss, and cling to one who is a true mother by caring for both soul and body.

Many a spark of Divine love has been freshly kindled or fanned into a glow in the breasts of the numerous visitors, when they have heard from their suffering friends of the loving kindnesses of these Christian women

When the fatherless children and widows come to the Hospital to mourn over their dead, these ladies comfort them with the comfort wherewith they have been comforted by their Lord, joining in the last rites of the Church when the mortal remains are taken into the chapel.

In the Missionary Department, the labor of love performed by these ladies and by their associate workers who reside in the city has wrought a moral and spiritual change in many hearts and homes. Mothers have been taught how to develop, cherish and guide the higher life in their children. Wives have learned through these sympathizing friends to lift the mind and heart above the corroding cares of incessant household drudgery, to be-

come thrifty, forbearing, genial, making the home radiant with genuine piety. Husbands, realizing the beneficial change wrought by the visits of Christian women, have been weaned from demoralizing haunts and drawn to Christ and to the Church.

Such families are slow to leave that neighborhood; but when necessity compels them to go, they are transferred to ladies who in other parishes conduct Mothers' Meetings and Bible-classes, and by them introduced to the ministers.

Strong testimony to the judicious visits and valuable services of the Memorial ladies has been borne by the families thus transferred. The managers of several church institutions have already applied for trained ladies to render the efficient services they need, and some rectors who have resolved to reclaim the great working-class, make urgent appeals to the House-mother for her children, to aid in training the zealous women of their parishes. There are locations not very far from the Memorial House where churches will be erected as soon as ladies can be procured to aid the minister by visiting systematically from house to house, and by conducting Mothers' Meetings and Bible-classes.

Not having silver and gold at their disposal, the Memorial ladies give their time, their talents, their Christian sympathy, and the advantage of their experience, education and observation, for the benefit of the less favored, who are thus lifted up and prepared to receive still better things.

The Memorial House was conceived, brought forth and cherished by prayer; therefore God has smiled upon its infancy, and if the Church will send the best of her daughters to be there trained in prayerful work, similar institutions will soon spring up in all parts of the land; and with the help of trained women, each parish may become the centre of large aggressive missionary operations.

Although this appropriate tribute to the memory of Bishop Potter is capable of indefinite expansion in the direction he indicated, yet as other monuments had been conceived earlier, it was deemed

best not to interfere with them by *soliciting* any pecuniary aid for the Memorial House.

When the other plans have been consummated or abandoned, money will no doubt flow freely into this channel that is so well calculated to irrigate and fertilize the Church. Until that time, a few friends of Bishop Potter and of this enterprise will continue to defray the current expenses, and increase the accommodations when needed.

All which is respectfully reported by

WM. WELSH.

TO RT. REV. WM. BACON STEVENS, D. D.,

Bishop of the Protestant Episcopal Church in the Diocese of Pennsylvania.

The following extract from a private letter written by one of the ladies of the Memorial House, reveals their estimate of its value as a training school:

“I *never* could tell you all you have done for me through the Memorial House. How can I express to you how cravings of my higher nature were met and satisfied there as they never had been before ; how aspirations for a nobler, purer life were realized as I hardly dared hope they ever would be ; how, instead of weakly mourning over my own infirmities, I was taught to try to raise others, and in so doing found myself raised ! May God forever bless you for the work you have done for me and all my earth-bound sisters, who have been, and still may be led to that *blessed training school for woman !*”

[The republication of the following report throws additional light on the origin and design of the Bishop Potter Memorial House.]

## INTRODUCTION.

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THE accompanying Report of services by christian women, shows that working men and their families have in large numbers been sought out, religiously taught, and incorporated into our Church by a mode that is scriptural, simple, inexpensive, not burdensome to the Ministry, adapted to the Missionary Work in every Parish, and that is capable of indefinite extension.

As there is a prevalent desire to develop this power that is too often latent in the heart of christian women, and to use it in the benevolent work of the Church, it has been thought well to print an edition of this report separate from that in the Journal of the Convention, and to append some particulars, that all who are striving to extend Christ's Kingdom may be able to examine the details of a work of infinite value, so systematically and successfully commenced.

Bishop Potter, in his address to the Convention at which this report was presented, made the following reference to the prevalence of an increasing desire to extend the home missionary work of the Church:

"Our Parishes are becoming centres of missionary activity, and our clergy seem impressed with a deeper sense of what they owe, not only to their parishioners, but to all near them who are as sheep without a shepherd.

"There is another element of power which we are beginning to employ in the spiritual work of the Church, with more method and with augmented results. It is the agency of the laity in philanthropic and penal institutions, and in missionary and parish work. To woman we have always been indebted for blessed min-

istries in the homes of the sick and ignorant, and in all our educational undertakings. She is called to it by the instincts of her sex, and by the force of her christian sentiments, and far does she outstrip her brothers in these labors of love. Yet even in her case, there is a mighty fund of capacity and zeal which is but little employed for the want of guidance and experience, and from contracted views of her duty and privilege. Our army hospitals have opened a sphere which has roused her deepest sympathy, and which is drawing her farther and farther into that spiritual work, for which material service opens the way. The hearts of our soldiers and sailors—nor they alone, but of all our people, are found open to kindly approaches from these messengers of mercy, and they have been plied with an assiduity, and an affluence of prayerful love, which have been greatly blessed. Many a lady who went into hospitals only as a nurse, hoping that her example and an occasional word might possibly win some poor wanderer back to the fold, has been led insensibly, to teach, and exhort, and entreat with all long suffering and with results which command our deepest gratitude. All this shows, that should those who name the name of Christ become more generally sensible of the blessedness of doing good, and should they consent, under the counsel and direction of those who have had large and happy experience to give themselves to the work of dealing individually with those who are without God, or who are yet babes in Christ, forces might be set in motion, which would enlarge indefinitely and immeasurably the influence of our ministrations.

“It is a question well worthy being weighed, whether we do not all—ministers and people—overlook too much the necessity of private and personal action on the hearts and consciences of those whom we would win to Christ, or build up in the christian life. Our schools and our Bible and catechetical classes, our family instructions and our preaching deal with groups or masses of minds; and all such appeals want specific adaptation to the cases of individuals, and want often that iteration and that persistency without

which little can be done. These private approaches must be made discreetly and with gentleness—they must be preceded by private supplication that God would direct us in making them, and would crown them with his blessing. They must at times be suspended or omitted altogether. But certain it is, that we who minister in holy things should not neglect this grave and important part of our pastoral work, as I fear is too much done; and our lay helpers should remember that to commend themselves to every man's conscience in the sight of God, it is often necessary that these consciences should be dealt with separately. One who has labored with unconquerable zeal and with marvellous success in army hospitals, and in our own Church Institution for civil patients, thus writes:

“‘Ready access may be gained almost without exception to every heart—some chord of sympathy is ever ready to vibrate, if touched lovingly and gently. To act efficiently upon the conscience and heart of the patients, I am more and more satisfied, is to be done by grappling individually with each case. While I would not undervalue scripture reading or tract reading to several persons at a time, as sometimes giving a *preparation* of heart for closer religious teaching, yet I have not found an instance in my two years and three months' experience, where a sinner has *thus* been led to the Saviour, or even to inquire eagerly of the things pertaining to salvation, unless such public readings have been followed by affectionate, close, personal individual efforts.’”

The Adversary of souls now shows his consummate worldly wisdom, by availing himself of human agency so freely and successfully, that in Christian countries the tempted can rarely trace an evil suggestion or incitement to sin, directly to the devil. - Even strong drink, the immediate cause of such fearful degradation, is a comparatively harmless poison, unless the appetite for it is produced or whetted by conviviality.

Where the Church has stirred up a few christians to equal diligence in the use of heart-power, God's grace has produced aston-

ishing results ; and surely, in this country, Christians are as numerous and may by the Holy Spirit's help be as influential, as are the votaries of Bacchus.

Hence the vital importance of some well-considered movement by the Church that will incite to Christian fellowship, and also test the full extent of God's blessing on the so-called 'omnipotence of loving kindness.'

Bishop Stevens in his primary charge thus refers to this subject :

"Sympathy, frankness, love, combined in one whole-hearted effort, will do the needed work. The Church has never yet known the full power of these, because she has never fully put them forth, but were she to do so, she would soon prove her ability to bless and heal a sin-sick world. But this sympathy and love cannot be put on ; it is not a mask, to be worn on occasions, but a living face, the outgrowth of a feeling soul. It is the work of the Holy Ghost to plant, nourish, and fructify it in the heart. The poor quickly detect its counterfeit ; they as quickly recognize the true. Animated then by such principles, there should be set in motion a variety of plans suited to the occupations, localities, or characteristics of the several classes to be reached.

"The demand which Christ and His Church make upon communicants is to give their personal aid in teaching, or visiting, or exhorting, or working, or praying, or giving ; and this duty should be clearly set before the people as the requirement of Almighty God."

W. W.

# REPORT.

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## MINISTRATION OF CHRISTIAN WOMEN.

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The Committee on Organizing the Services of Christian Women respectfully report :

Soon after the last Convention they were called together at the Church Hospital in Philadelphia, to confer with the Bishop in respect to the work which was already in progress in that noble institution, with a view to its increased efficiency and scope. The question was gravely considered both by the Bishop and Committee, how far it is practicable, to carry out at present, the *ideal* of the late Report. It was their unanimous opinion that whatever be attempted must be the natural outgrowth of an existing germ, and that all present efforts must be experimental in character—educating in their progress a sound public sentiment, and laying, if successful, a corner-stone for the future.

With this persuasion, they have sought since to develop the latent elements of power which they found at work, by encouraging and stimulating the labors of women already in the field; by organizing their force under an efficient head; by extending their operations beyond the Hospital, and by inviting auxiliaries from various parishes in other parts of the city—such auxiliaries being placed under a responsible rule and indirectly trained for parochial service.

A Christian woman of influence, possessed of rare gifts, both of mind and heart, was appointed to act as a lady Superintendent. Her time and thought had been generously given to the Hospital for many months before. Associated with her, other ladies have labored—some of them daily, others two and three days of the week—either at the bedside of patients or in missionary walks in the immediate neighborhood. While attention has been paid to

"nursing the sick," more particular care has been bestowed by these ladies upon their religious condition; in which, by reading, Bible classes, sympathizing words and prayers, marked good has been accomplished. The union with gentle offices, of acts of christian instruction, has given to these women a wonderful power over the dependent.

It is the earnest wish of the Committee that the department of NURSING THE SICK, strictly so called, should be kept constantly in view; that a formal education for it, as suggested in their first Report, both in the elements of medicine and of judicious care by the bedside, should not be postponed—that so, while workers apt and meet for a hospital shall be duly trained, others may be qualified to do good to human bodies and souls alike in the rounds of a parish, or by fields of carnage and plague, to which in the Providence of God they may be sometimes bidden, and for which the Church should be furnished with helpers.

Your Committee are more especially anxious that this want should be heeded, because the care of the wounded and maimed in battle, not to say of the ill in every condition, is the sacred duty of the times. And though ministering sisters be more than nurses, though concern for the poor and neglected at large, for the erring and outcast, for youth whom other influences unsuccessfully reach, and manhood in need of woman's correcting power, furnishes a wider field than that of sickness, and though the mitigation of moral disorder presents a loftier claim than physical soothing, yet the demands of the flesh cannot be set aside, and the soul in suffering is always soonest reached through offices of material and skilful kindness.

To the activities of Woman in the way of charity, the Hospital has proved a very valuable aid. Its school of instruction, though imperfect at present, is a school of experience. The habits of order, submission to headship and concert of action, which it imposes as conditions, are indispensable to success, whether in asylum or parish.

One serious obstacle your Committee have to encounter in carrying out their views of a "Female Diaconate" is the want of any suitable provision to maintain at the Hospital, applicants for this christian service. Those, it is found, are most ready to offer themselves who are narrowly circumstanced : widows and daughters of clergymen, for instance ; women of education and piety, whose means are decayed ; ladies of generous hearts and willing hands, but who have not the ability to support themselves, and who cannot dispense with some slight emolument in undertaking to be devoted to a life of charity. A narrow stipend, like that at Kaiserswerth, with a home in the Hospital, is greatly needed ; and then the prospect, when they leave its ward to serve in parishes, that they can be sustained, not like professional nurses, by fees for labor, but in a house provided, or on a stated allowance from the parish funds. Sisters of mercy are not very often children of wealth. And women of fortune, however humane and pious, rarely consecrate life to doing good. They are willing to assist some established agency. They co-operate and concur, and delight to do so. They give a part of their time, and in a particular place ; but the service, to be commanded on all occasions and for all localities, far or near, the Church, for the most part, must sustain for the purpose.

Your Committee are confirmed in the opinion daily, that a central staff of workers is indispensable to success—a staff of workers who are set apart to this duty. It is such a staff as this that has secured to our churches and infirmaries and homes whatever measure of benefit has been reaped from christian women. Not spasmodic and irregular laborers, not even stated but infrequent visitors have met the demand, but women who have engaged in this single interest with unremitting devotion. Without such a staff there is neither system nor growth. All help is valuable ; but that which attracts, assimilates, economizes, directs and conserves labor, is the existence of an agency with which other efforts affiliate and unite.

Your Committee trust that these eventful days will not be suffered to pass without witnessing the inauguration, in this Diocese at least, of a well-considered and well-established system of womanly service. These are educating times. The people of this land are learning important lessons from the stern necessities of war: the lesson of affluent and unstinted giving; the lesson of personal sacrifice, even to limb and life for the love of country; and the lesson of Christian sympathy and usefulness among the stricken in fight, or the families of those who have fallen in conflict—lessons which the Church should never allow to be forgotten when the war has closed.

It will be an unpardonable fault on the part of the Church if she shall neglect to gather up the means now at command, and perpetuate in monuments—for all after-time—of charities, missionaries, deaconesses, and the like, materials for their making. Never was there such a day for contributions of treasure. Let the Church seek her share for her permanent endowments and her ever-spreading labors. Never was human life so willingly jeopardized for a worthy cause. Let the Church secure her missionaries for home and abroad, for waste places and for sickly, while the impression is fresh that there are interests more valuable than the life of man, for which such a life is never thrown away. Never, in fine, were there so many Christian hearts open to the appeal of the disabled and wounded, and beyond them, of the destitute. Let the Church seize the opportunity for her permanent assistants, on the part especially of her faithful daughters, who will devote themselves to works of Christian beneficence under her lead.

That graceful and captivating little book, "Notes of Hospital Life," which has just issued from the press, and whose scenes are laid in one of the Philadelphia asylums for the soldier, illustrates the spirit of many scores of workers in this department of charity, while it shows the delicacy and tact of womanly ministration and its marvellous power for good over the suffering. The presence in another of the Government hospitals of the city, of refined and

christian ladies co-operating with the Chaplain, reveals the gratifying fact of forty soldiers and more brought in the course of the year to the solemn rite of Confirmation. While to show that it is not the class of soldiers alone that is thus happily impressible, the "Hospital of the Protestant Episcopal Church," since its return to the care of civil patients exclusively, has been no less successful than it formerly was in the elevation and improvement of those admitted to its walls. To exhibit in detail what has been done at this Hospital, as well as to gather facts from a larger field of operation, illustrative of the spirit of this noble movement and the best means of furthering it, your Committee have asked an active member of their body, already known to the Church by similar papers, to furnish them the results of a somewhat extensive and careful observation, which they append to this Report in the form of a supplement.

They have felt that the trust committed to them by the Convention has required, and still requires, the supervision of men who can give more time and care to its management than their duties otherwise permit them to do. To the best of their ability, they cheerfully serve the Convention. The candor and favor, with which their Report of last year was received by the Church, have been to them an occasion of no little encouragement.

They trust that some progress has been made in christian sentiment in regard to this subject, and they greatly misconstrue the indications of Providence if that progress another year shall not be more marked in its degree and more decisive in its teachings.

GEO. LEEDS,  
M. A. DE WOLFE HOWE,  
LEIGHTON COLEMAN,  
WM. WELSH,  
HENRY COPPEE,  
FELIX R. BRUNOT,

*Committee.*

The following record of personal observations was prepared as a supplement to their Report, at the request of the Committee on the more organized employment of Christian women :

The work of Christian women in Military and Church Hospitals and in certain branches of Parish and Missionary work, has been eminently successful, where intelligently directed and supervised in accordance with the principles of our Church.

In many cases the work began with the ordinary manifestations of beneficence, but by God's blessing it grew, until it exerted a powerful and immediate influence upon the hearts and lives of adults as well as children.

During the existing war there has been a prodigality of benevolent service in behalf of the soldier, which reflects the highest glory upon the female sex, and upon the age in which we live. The devotion of women to this work of humanity and of Christian patriotism has been largely owned of God, and blessed to the temporal and spiritual relief of vast multitudes; but there is no doubt that the good would have been much greater had there been more preparation for the work, both of religious teaching and of nursing, and more systematic obedience to authority.

Nowhere can great results be achieved without some recognized governing power, and without a combination of effort on the part of persons properly trained for the work.

In the mighty conflict which now disturbs and engrosses our land, the enormous power wielded by our volunteer recruits is obvious to all. But the want of drill, the absence of discipline, the incapacity or unfaithfulness of officers—what failures and disasters have not these occasioned? So it is in the host of Christ's elect. The self-denial of woman, her patience and serenity under all the dangers and privations of such a service in such a war—the loathsome character of much of the labor performed by her on the field of battle, on transports and in hospitals, reveals a fund

of power, which, properly drilled and organized, could move the world.

The efforts of the Church to subdue the insurrection against God and goodness, which disturbs and afflicts our race, can never be successful until her members more generally and earnestly volunteer; and even then the highest and most stable efficiency can be reached only when the ministers of Christ give themselves to organizing, educating and superintending the power that will thus be engaged.

The subject will be considered in the following order:

- 1st. The work recently accomplished by christian women.
- 2d. The methods pursued by the most successful workers.
- 3d. The way in which these workers were obtained and prepared.
- 4th. The influence of their work on themselves and on Parishes in which they have labored.
- 5th. The testimony of those under whose auspices they have worked.

#### 1st. THE WORK RECENTLY ACCOMPLISHED BY CHRISTIAN WOMEN.

*Hospitals.*—In the Church Hospital in Philadelphia, the work of christian women, which was commenced somewhat cautiously, has by God's blessing steadily increased in efficiency, so that as far as it has been carried, its success may be regarded as complete.

Owing to the presence of ministering women, the comfort of the patients has been increased, their recovery promoted, better order maintained, and a general air of cheerfulness and brotherly kindness has prevailed.

This was anticipated; but the success of these women in direct religious teaching has been more abundantly blessed of God than the most sanguine dared to hope. The patients have not only been talked to, and read and prayed with, at their bedsides, but the convalescents, in addition to the services by the chaplain,

have willingly attended daily Bible-classes taught by these women, who also study thoroughly the moral and spiritual condition of each patient, and follow up their instruction intelligently by close appeals to heart and conscience.

Under woman's influence thus exerted, rude, rough men, who, at first rejected proffered kindness, were soon softened and completely changed; manifesting deep gratitude to their sympathizing friends, and also to God for rearing up an institution which cares for the soul's eternal interests, whilst the body is being restored to health. All the inmates of the Hospital have been reached and benefitted by this pervading religious influence, and many of them have openly confessed Christ in baptism or confirmation.

They have also been watched over and corresponded with by their teachers after leaving the Hospital; and, as might have been expected, those who have received this double benefit, have manifested a deep sense of it, and have often visited the institution that they might see those who, they say, have been more than mothers to them.

In addition to the work of the Hospital proper, these women aid in a Sunday-school, have Bible-classes composed of residents in the neighborhood, and also conduct a Mothers' Meeting, a night-school, and a Saturday sewing-school.

It is designed that this work shall be gradually extended, until all of the outside patients who visit the Dispensary, and persons residing in the vicinity, are thoroughly reached, and a band of ministering women are trained and sent forth on their errands of mercy to soul and to body, as nurses or as Christian visitors.

*Military Hospitals.*—The full scope and power of woman's work have been exhibited in Military Hospitals, where she has, sometimes under many disadvantages, entered single-handed upon the difficult task of dealing with souls hardened by camp vices. Ladies, who never before engaged in the work of teaching men,

have risen superior to all hindrances, and by prayer and perseverance, have triumphed over every difficulty.

Soldiers of every order of mind and condition have been successfully reached and drawn from utter indifference, scepticism, or gross immorality to the Captain of their salvation; and under His banner, they have, in hospital and camp, manfully contended for the truth that they once despised. Soldiers, too sick to attend the large daily Bible-classes which have been most successfully taught by these women, were read to and prayed with at their bedsides; and it is cheering to hear their expressions of grateful affection for the messengers of mercy, whom they say God sent to draw them from sin and lead them to the Saviour.

In two Military Hospitals where the writer has the privilege of examining closely the christian influence of ladies, he is amazed at the favorable change wrought in the minds of nearly all of the soldiers in their estimate of Christianity. In addition to this general influence, over fifty soldiers have been added to the Christian Church in one Military Hospital within eight months. This, as the Chaplain certifies, was almost entirely owing to God's blessing on the daily prayerful work of three ladies who, during most of the time, labored under great disadvantages.

The full extent of the Divine blessing on their labors will only be revealed, when they meet their pupils at the day of final account; but enough is known here to induce the Church to prize an agency that God has so signally crowned with His favor.

*Mothers' Meetings.*—In city and suburban parishes, where they have been commenced under favorable auspices and upon correct principles, the success of Mothers' Meetings is great. Many mothers have been sought out by the Christian woman who is charged by the Rector with the supervision of the meeting, or by assistants selected by her, and drawn on one evening in every week to a meeting held in some room or building connected with

the Church, where their social, industrial, and religious wants are provided for.

Most of these mothers had fallen into neglect of their souls and of public religious service, from the want of cordial sympathy on the part of christians, or from the lack of accommodation in churches, for persons in their condition in life. Some of them had lived ten to twenty years within a short distance of a church, without entering it once, or having ever been specially invited to attend its services.

Incessant drudgery and the constant anxiety for their families, both day and night, without any relaxation or relief, had, in many cases, quite unfitted these wives and mothers to make home a happy place for either husband or children. Their willingness to avail themselves of christian sympathy when proffered, and to be drawn by it to the Church, proves that the fault was less with them than with those who profess and call themselves christians. It would have been no small gain if these Mothers' Meetings had served only to awaken to hopefulness these household drudges, and to induce the husband to trace this benefit to the Church of Christ.

Within three years, in one suburban parish, one hundred and twenty women have traced the beginning of their living faith in Christ to this agency alone. This effort for mothers commenced in that parish about four years since, with one teacher and two women, and now it numbers two hundred and forty-six members under the supervision of eleven christian women. To these mothers in Israel, by whom they were first interested in their spiritual welfare, they look for advice in all their troubles.

*Schools and Bible-Classes.*—In this Department, the feature that demands special notice is the remarkable success of women, just where the Church seemed to be the weakest. Young men ranging from sixteen to twenty-three years of age, and working men of every grade and condition, have in large numbers in proportion to the number of their teachers, been weaned from vice by christian

women, and have, through their agency, become consistent members of the Church. Two such classes of young men in one parish now number together sixty members, of whom twenty-three have within two years become communicants of the Church, and others are now preparing for confirmation. In this case, one married woman, with a full share of home cares, and one young single woman, neither of them having any previous preparation for this special work, have demonstrated that, through woman's agency, the Church can reach and cherish a class of lads that are in most congregations hopelessly alienated from public worship.

Bible-classes for adult females have long been successfully taught by women; but it is now apparent that females are still more successful in teaching working men. One such class has grown within three years from six to one hundred and fourteen members, of whom sixty-five have during that period been added to the communion. Some of these men have felt themselves to be "righteous" through their morality, whilst many were very profane, and others intemperate. They soon learn to confide in their teacher as in a Christian mother, and she watches over their spiritual interest carefully, and corresponds with them when they are absent, as is illustrated by the following letter:

DEAR SIR:—You ask for some facts in my experience of the influence of women over the men of the working classes. I think that no one who has read "English Hearts and Hands," and "Haste to the Rescue," with its sequel, detailing on the one hand the work of Mrs. Marsh among the navvies, and on the other that of Mrs. Wightman among the mechanics of England, can for a moment doubt the value of such influence.

But I am met at the outset by the objection, that the deference rendered in England by the lower classes to the higher, as the natural result of their institutions, constitutes an element of success which is necessarily wanting in this country. In an experience of

some years I have not found it so. When I first proposed to six men (newly confirmed in the Church of which I was a member) to form a Bible-class, the only one who made any objection was an Englishman, a man of unusual intelligence for his position, a foreman in a factory and one of great influence in his class. The reason for his objection—he did not wish to be taught by a *woman*. “I will simply be your *leader*—we will form a class for the study of the word of God, and strive as christians to do something for the numbers of working-men who never go to the House of God.” He caught at the idea, and up to the time of his leaving the country was one of the most regular and useful members of the class. Time rolled on—by the efforts of its members (to a very great degree) the class grew until it now numbers 114, of whom 58 are communicants of the Church.

To what, you may ask, do I attribute the success that has attended our labors? Certainly not to the bare fact that we meet from Sunday to Sunday and spend one hour of each week in the study of the Bible. This is *all important*. It brings men within reach of the Gospel, who would not hear it in any other way; for often a new member will attend the class for weeks or months before he participates in the public services of the Church. But I consider the work only *begun* when a man comes to the class. What is one hour a week, when brought into competition with the influences of all the other hours—the profanity, the intemperance, the skepticism with which the best-disposed men are necessarily brought into contact during the working hours of each day? The great secret of success under God is the *direct, personal* influence which a teacher acquires. How is this gained? Make each man feel that he has his own place in the teacher’s heart. The members of my class make me their friend; they rely upon my friendship; they throw themselves upon my sympathy; so uniform is this, that my title among them is “the mother.”

I am asked sometimes, “How do these men hold out?” I answer unhesitatingly, they are as faithful and consistent in the average as

any other class of men ; more so when you consider the disadvantages under which they labor from coarse and sinful associations ; from want of education and consequent inability to pursue more refined pleasures, and especially from the absence of *social restraints*, which, however unwilling some may be to admit it, affect most Christian men in the higher walks of life. Again, these men so often stand *alone* when they become Christians—perhaps one man in a *set*—ah ! how he is watched ; how his *motives* are questioned ; he is even taunted with the influence which his teacher has gained over him ; not only so, his failings are marked by older and more favored Church-members, not for purposes of sympathy and encouragement, but in order to prove how dangerous it is to bring such an element into the Church ! I very much doubt if our daily life would stand the scrutiny which we give to others.

I will now briefly answer the questions you propose :

1. What are the relative advantages of male and female teachers for *men* ? I prefer to answer this in the language of a member of my class. He says : “A woman may (as a general rule) speak to a man in a way which would be resented were the same things said by a man. Moreover, the natural courtesy due to the sex would incline a man to receive rebuke from a woman that he would not from a man—for instance, *I* never would have stood from a man all you said to me when I first knew you. Besides, men and women are different—women can understand and enter into our feelings in a way in which no man can.”

2. With what type of men is it better to commence a class ? If *possible*, with christian men ; certainly with those who are correct in their deportment and stand well among their associates. The character of the class is thus fixed—the teacher has the right sort of helpers in watching over the frail ones, who may be afterwards gathered in.

3. How can the number best be increased ? To a great extent by the members of the class themselves. As they feel the value of

the instructions they receive, they desire to have others share in the benefits. Their success in bringing new members reacts upon themselves, giving them greater interest in a work which is, in a measure, their own. The teacher should have also the co-operation not only of the Rector, but of all the visitors of the Parish.

4. What is the effect of pecuniary inducements to attend? Decidedly injurious. It decreases the self-respect of the men. It prevents many from attending a class, lest their motive in coming should be suspected. In my own experience a report having been raised, and still kept up, that men were paid for their attendance upon the class, has proved a great obstacle in the way of many coming. "You have joined Mrs. ——'s class; you can get any thing you want." This has been actually said, and more than once, to different men. On one occasion, a man being taunted in this way, replied, "Yes, I have got by it what is of more value to me than all the world—the salvation of my soul."

5. To retain and edify your pupils, do you rely *chiefly* upon instruction given to them collectively or separately? Although I try to instruct the class faithfully, and do all in my power to interest them in the appointed lesson, I think it would be scarcely possible to keep them together, and be permanently useful to them, unless I was able to have frequent intercourse with them in their homes or elsewhere. Accordingly, it is my habit to visit them statedly, to write to them, and to ask them to meet me at the Church after service or Bible-class, and sometimes through the week.

6. Are they frank as to their failings? As a rule, entirely so. Some men may be more reserved naturally than others, but it is by no means an uncommon thing for them to seek me and acquaint me with weaknesses and sins, which otherwise I should not have known. I am often surprised at their freedom in approaching me, even on matters of extreme delicacy, and at the spirit which they manifest when I talk to them in the plainest possible way of their sins and short-comings.

7. What is the effect of prayer with them on special occasions? When I see evidences of the striving of God's Spirit with a man, and in times of trial, or peculiar temptation, or after a fall, it is my habit to pray with him, and I think God has abundantly proven the truth of the promise, "When two or three are gathered together," &c. Coming thus to a throne of grace seems often to make a man realize what prayer is as he never has before. Again, the feeling that a teacher is thus earnestly pleading for them, when not with them, makes a deep impression upon them. As an illustration of the value of thus praying with them, I will give you an extract of a letter from a man who had fallen into worse than carelessness. He writes: "During that time (of sickness) while sitting around the house, thought was busy. The memory of the words used by you in prayer, on the Sunday morning some weeks back, when you prayed with me in the old Bible-class room, recurred to my mind, and I thought your prayer was in a fair way of being answered. You may forget it, but I have not." When men do not want to yield their hearts to the influence of the Spirit of God, they will refuse to allow you to pray, *if you ask*. I remember a striking instance of this sort. A young man, in whom I was intensely interested, uniformly refused to allow me to pray with him. One Sunday he told me that Mr. — had prayed with his father and himself, and had (to use his own expression) "*gone into particulars*." I said why would you suffer him to pray with you when you would not let me? "*He did not ask, and you ought not to; you should have prayed with me without asking*." He afterwards told me that there were times when he would have been glad to have me pray with him, but he would not say so when I asked him, lest I should construe it into a *request* from him. When I pray with them, (as I do now without asking if I may,) they are always grateful, and generally profited.

8. Do you find it easy to familiarize adults with the services of the Church? No. The variations confuse them, and this makes me feel that among uneducated people who have not been trained

to familiarity with the services, it would be well to use a uniform edition of the Prayer Book, and give out the pages. They easily learn to love the service, but they would *enjoy* it more could they find the places readily.

9. What proportion of your class attend some of the services of the Church? More than four-fifths at present attend the public services of the Church, and their number is constantly increasing.

10. Is a Library valuable in such a class? Yes—especially when the teacher is the Librarian. They generally leave to me the selection of the books, and knowing, as I do, the state of mind, the degree of cultivation, &c., of each man, I can readily select books especially adapted to them.

*Night-Schools.*—In Night-schools for adults and for children whose lot is labor, the success of women is evidenced by the improvement of their pupils in mind and manners, also in grateful affection for the teacher, and through her for the Church that sustains the school.

When Bible-class or Sunday-school teachers engage in this labor of love, their classes are soon filled with orderly and attentive pupils, many of whom, before this benefit was conferred, were pests of the Sunday-school and the neighborhood. Reckless spirits, who in all probability would have grown up in vice, have first felt in these schools that Christianity affords **practical** benefits. Many of them had never before associated **Christianity** with either pleasure or profit; and when it was there presented in its true garb, the Night-school often became to them the channel of God's blessing. In these schools, in addition to secular instruction, men, women and children are frequently trained in the use of our Liturgy, and learn the more to enjoy the public worship of our Church, by being taught to sing and chant.

*Sewing-Schools* are successfully conducted in many Parishes on the morning or afternoon of each Saturday.

In some churches the number of girls thus collected and instructed has reached three hundred. The usual religious exercises are prayer, singing and learning a verse of Scripture.

Many children who were not allowed to go to Sunday-school, or were disinclined to it, have thus been drawn from haunts of vice, made familiar with the virtues of christian women, and have by them been led into the Sunday-school and Church.

Little girls, who were encouraged by their parents to petty pilfering and street begging, have at these Sewing-schools been taught to earn a livelihood; their christian teachers becoming faithful guardians to them during the period of their peculiar temptations.

## 2D. THE METHODS PURSUED BY THE MOST SUCCESSFUL WORKERS.

The main principle upon which these christian women have based their operations is the pledge of our Saviour: "I, if I be lifted up, will draw all men unto me." He hath also said that it is not the will of our Heavenly Father that even one little one should perish; therefore they firmly believe that, when God wills, there must be a way to reach successfully all sorts and conditions of men. No man has yet been found by them so far degraded from his high original, as either to be incapable of admiring Christian virtue, or to be beyond the reach of its benign influence.

These ladies assume that there is always a latent desire in man for spiritual health and strength, although it is not often as strongly manifested as is the desire for bodily health. As they find that some sufferers prefer to continue in pain, rather than to reveal their ailments to physicians who are harsh or unfeeling in their treatment, just so they have found men who shrank from any reference to their spiritual disease or weakness, because they had been threatened with God's anger, instead of being wooed by His love.

The teacher's skill has been taxed to its utmost in drawing out all of the man's past history, so far as it bore on his moral or

spiritual condition, vying with the physician in a close scrutiny of his patient, that she might be equally intelligent in applying the remedy. In hospitals, by sympathizing love shown in little acts of kindness, women win their way to the confidence and affectionate interest of the patients; some are open-hearted and frank, whilst others hold back for a long time; still this process is sure of accomplishing its purpose, if intelligently persevered in.

Argument is avoided, and also all reference to faults as reported by others; for one stirs up a disputatious spirit, and the other is apt to excite an angry feeling. In dealing with the profane they do not harshly chide, but rather mourn the almost universal prevalence of this vice, tracing it to its beginning, when the thoughtless boy adopted it merely to ape manhood. Having thus established amicable relations with the swearer, they gently convict him of sin through this vice, in which he evinces less reverence for his Heavenly Father than for some earthly friend whose name he reveres, and less love for his Saviour than for a mother, wife or sister, of whom he would not unmoved allow a disrespectful word to be spoken in his hearing.

The successful teacher claims no superiority over her pupil; but rather suggests that the difference between them mainly consists in her conscious spiritual weakness, that induces her to cling to the Saviour more than she did when, like the pupil, she was self-confident or ignorant of her true condition.

The use of personal experience is valuable in establishing mutual confidence and fellow-feeling; afterwards practical instruction, appropriate reading and prayer by the bedside are welcomed; and when the patient is able to leave his bed, he is easily drawn into a Bible-class and induced to read instructive books.

These daily Bible-classes are valuable, not only in educating the social tastes of man until pleasure is derived from social religious meetings, and thus rightly exercising his emotional nature; but they are chiefly valuable in unfolding to him revealed

truth, and fixing in his mind great doctrinal principles, instead of leaving him to mere exhortation and other forms of excitement that are often mainly relied on. The teachers follow up the Bible-class instruction by dealing singly with each heart and conscience; and then occasions are sought and availed of for private conversation and prayer.

*In Missionary and other Parish work* the modes of operation successfully adopted by women do not vary materially from the course pursued in hospitals. They have here, as in hospitals, the advice and co-operation of a Minister; but there is much greater difficulty in gaining access to those whom they desire to reach. In this they are aided by the associations of the Church for children and mothers, which prepare the way for visitors; and they find many men, as well as women, more easily approached on the subject of religion, and more readily drawn into a Bible-class than they had anticipated. When the nucleus of a class is once formed, its members become interested in extending the usefulness of their teacher.

An inexpensive entertainment is occasionally provided for these classes on some festal season of the Church; and it is found that this social pleasure binds the scholars and teachers together very closely, and aids in cementing them to the Christian household.

### 3D. THE WAY IN WHICH THESE WORKERS WERE OBTAINED AND PREPARED.

Few successful workers have been obtained by mere appeals from the chancel, as such women usually shrink from notoriety and have very little confidence in their abilities, until their powers are developed. The Bishop, a Minister, or some person selected by him seeks them out and induces them to begin a small specific work, such as reading periodically to a designated person, or performing some other act of christian kindness. Their interest soon grows if they possess any thing of the spirit of Christ, and

by accompanying some judicious worker, their sphere of duty is easily enlarged.

The Saturday sewing-school affords an excellent opportunity for young persons to cultivate a taste for missionary work, and to educate their powers. Persons who have just professed faith in Christ have, through Mothers' Meetings, been slowly and steadily drawn into a wide sphere of usefulness; they confer freely with the Principal and other experienced visitors who first accompany them in visiting and afterwards designate specific duties. As these women periodically meet their Pastor for mutual conference, or the Principal of the department of work with which they are connected, each one can profit by the experience of the other members of the association. Thus far workers have been mainly prepared in the school of practice. In one Parish a training-school has been established, and is in successful operation; a thoroughly educated teacher in one night in each week instructs there a class of young women in the *principles*, and on another *night in the week* schools them in the *practice* of controlling and teaching the rough pupils in a *night-school*.

Experience has demonstrated the peculiar fitness of *thoroughly cultivated women* for any of these departments of missionary work; their visits being more highly prized than those of the illiterate; and they are more prudent in shunning the tattle and scandal that pervade the atmosphere, in which even the best of the working people are obliged to live.

Some systematic mode of training women for the various departments of missionary work must be adopted, to give it the highest measure of efficiency *for Christian teaching*; but the aptitude and versatility of American women are most apparent, while, at the same time, they have also shown their willingness to work in harmony with the views of the spiritual authority of the Church.

#### 4TH. THE INFLUENCE OF THEIR WORK ON THEMSELVES AND ON PARISHES IN WHICH THEY HAVE LABORED.

Even the most mature Christians have found their spiritual health wonderfully promoted by caring for the souls of others more than they had formerly felt called on to do ; and their bodily health has usually improved also. The Bible is studied with greater interest ; prayer becomes more specific and more earnest ; and their piety evidently deepens, producing naturally an increase of happiness. This gain has been still more apparent in the cases of diseased or desponding persons, and of immature Christians.

The influence of the work of efficient christian women on the Parish in which they have labored, is shown by its increase in vitality and by an indefinite extension of its sphere of operations. The Gospel is carried by them where the sound of public preaching never reaches ; and they afford special aid to their minister, in watching over members of the Church who are surrounded by influences unfavorable to Christianity, or who are exposed to the temptations of a city life.

When woman's agency is fully availed of, and an appropriate missionary service is held by the Minister or his assistant on each Sunday, a distinct congregation can be assembled ; thus doubling the efficiency of each Church without unduly taxing the time or strength of the clergy.

Suitable work is thus brought within the reach of such stated worshippers as are not likely to seek it, or to be happy Christians until drawn out of self by working for Christ.

#### 5TH. THE TESTIMONY OF THOSE UNDER WHOSE AUSPICES THESE CHRISTIAN WOMEN HAVE WORKED.

The following letter from Bishop Potter, and one from the Rector of a Parish where woman's work has been systematically tested, may suffice. Chaplains of hospitals have also given written

testimony of the invaluable aid of christian women in bringing men to Christ, and developing in them a living faith. (These letters bear the strongest testimony to woman's efficiency as a teacher of the Christian religion, but they are omitted in the republication, as Bishop Potter's letter is printed in the account of the public opening of the Memorial House.)

All of which is respectfully submitted, at the instance of his colleagues of the Committee, by

WM. WELSH.

PHILADELPHIA, MAY 23, 1864.

*To the Convention of the Protestant Episcopal Church  
in the Diocese of Pennsylvania.*



